Chapter Four

Canadian Urban Ministry: Proposals for New Initiatives

Glenn Smith

It always struck me funny that classical philosophers and theologians begin their writings with a prologue, which in Greek is called a *prolegomenon*. *Pro* expresses what comes first and *legein* means to say. Therefore, a prolegomenon is a formal, critical introduction to a lengthy text. Why one needs to say something before one says it was a question I asked in my years as an undergraduate student. I have later come to understand the usefulness of such an approach!

For a number of years, I have been inviting students, audiences, and readers to join me on the 19-kilometre trip that I make every day from my home in the inner suburbs of Montréal to my office in the downtown core. It provides a *prolegomenon* to the themes that inform this chapter. The themes include the social context in which we live our daily lives and our common ecclesial traditions rooted in the Bible, Christian history and theology. But this chapter is also about reflecting on the mission of God in Canadian cities. Urban growth, urbanization, and urbanism are recurring themes for the urban ministry practitioner in the era of globalization. Systematic theologians warn us that too much emphasis on social context threatens to reduce the ultimate truth of Scripture. On the other hand, church planters and evangelists warn us that "too much" theology often seeks to disguise itself as a universal truth-claim and takes us away from "the real work of the Gospel." I believe that contextual theology done in the framework of biblical theology (Scobie, 2003) seeks to situate itself between these two ends of the spectrum while heeding the warnings of the two. God is Alpha and Omega; but Jesus became a first-century Jew and lived and laboured primarily in cities of Palestine in the era of second temple Judaism (Sjoberg, 1960).

In many ways, my journey resembles the trip you, the reader, would make through your city. I walk out the door of my home into an amazingly cosmopolitan neighbourhood, called

Chomedey. In the homes on my street I can hear several different languages being spoken, symbolizing a diverse array of cultures. What was once a former European immigration has now shifted to a truly global movement. When I first began thinking about my neighbourhood I was struck by the linguistic plurality. Today, the "Islamisation" of Chomedey is very real. As I stride toward the bus stop, I pass the only Protestant church and then I cut through the parking lot of the Roman Catholic parish. Thirty years ago, both churches were full for weekend services. The United Church had a Sunday School that taught over 200 children. The exodus of Anglophones from Montréal has decimated the congregation. Today, 40 gather on Sunday at 11 a.m. for worship. The Roman Catholic parish once celebrated 45 masses each week. Last week, they celebrated only eight with a remnant of the former congregation.

These remarkable religious changes remind me that my neighbours are much more concerned with their own pursuits and the development of a personal value system rather than that offered by ecclesiastical structures. All things religious have been marginalized in Montréal.

A 12-minute bus ride takes me to the Metro (the subway) where I now enter another world, the metropolis of Montréal. It is one of the largest French-speaking cities in the world and the hub of a social transformation, better known as the Quiet Revolution that has altered the very face of Quebec.

The subway takes me into the heart of the city, but through several different "Montréals." I pass under *student Montréal,* which includes four major universities and 15 community colleges, better known as CEGEPS. Montréal has the most students per capita of any city in North America. The population of student Montréal, isolated by itself, would make it the 13th largest city in Canada (see Table 1).

Montréal is also a *hurting city,* with hundreds of AIDS victims, 238,000 on the welfare rolls and, according to the Ministry of Justice, some 9,000 adolescent prostitutes. Harvest Montréal, the organization that orchestrates food distribution among the poor, gives out 35 tons of food a day to 150,000 people a week. In the east end of the city, 90% of all pharmaceutical prescriptions are paid for by the government because of the poor economic state of the residents. My Metro companions seem oblivious to these realities.

As we swing through parts of *ethnic Montreal,* I am reminded that the 200,000 elementary and secondary students in the five school boards of Montréal represent 168 countries.

At the McGill Metro stop, I am literally pushed out of the Metro car. Some 750,000 people call this "home" throughout the working week. This is *business Montréal*. The Census Metropolitan Area generates 76% of the entire Québec economy.

Several years ago, I began to do an interesting exercise with my students in a course I teach on urban ministry. The class begins by visiting a rather large ethnic grocery store, Inter-Marché that is about a kilometre from the faculty building. The store has a huge inventory of foods from several different countries, arranged in aisles that represent the continents. Haitian food covers a third of the Caribbean aisle. Forty-five different flags used to hang from the ceiling, all contributed by the customers of the store. Inter-Marché is a success because the owner realized Montréal is changing and his store better adapt to new realities. He does a booming business.

In the same neighbourhood we also visit a church building with its English-only sign: "We worship God every Sunday at 11 am." It does not take great teaching skill to lead the discussion that evening on the nature of pastoral leadership in a changing situation. They suddenly want to know how to "exegete the neighbourhood," much like they have learned to study a biblical text.

Thinking About the Canadian City

In spite of the vast and excellent literature on Canadian urban issues that exists today (Bunting and Filion, 2000), unfortunately very little has been written to document the experience of Christian missional reflection and practice in our census metropolitan areas, often referred to as CMAs. Over the past decade very few significant articles have appeared.[1] David Ley, professor of urban geography at the University of British Columbia has written three fine, accessible pieces about faith in the Canadian city (Ley, 1992, 1993, 2000). There are three reasons to explain this. First and foremost, people doing urban ministry in Canada (and across the globe, for that matter) rarely take time to reflect in writing on their actions and learnings. We all are impoverished because of this. Second, far too many notions about urban mission and ministry in Canada are influenced by American perspectives. Christians continue to identify urban ministry (solely) with inner city poverty issues, neglecting the broader issues of Canadian urbanization and urbanism. For that reason alone, one must insist on describing metropolitan orientations by using Canadian data. Finally, far too many practitioners, especially church planters, are using American paradigms. The unending debates about the usefulness of "seeker-sensitive" models, "purpose-driven initiatives," and "Christ and our culture forums" are examples of this. We are not taking the time to think biblically so as to act contextually. This chapter examines how practitioners across Canada can reflect in a fresh manner about the whole mission of God in Canadian cities.

Richard Sennett defines a city as "a human settlement in which strangers are likely to meet" (Sennett, 1974, 39). The United Nations Population Fund documents the diversity of definitions for an urban category in its 1996 State of the World Population report. A British urbanologist, David Clark has clarified many of these issues in his most recent book (Clark, 1996). He names a population of 50,000 people or less a *town* or a *village*. On the other hand, *cities* are human agglomerations that have up to 200,000 residents. A *metropolitan area* has more than two million people, but a *megalopolis* is an urban region over five million. These distinctions are helpful because a country like Norway considers any human settlement of 200 people as urban, while Bénin, for example, only uses "urban" for places of 10,000 or more people. Statistics Canada defines a census metropolitan area as a human settlement of 125,000 or more people. These urban regions will be the focus of this chapter.

Table 1
The Growth of the Canadian Population in the Major Metropolitan Areas from 1871-1996

Metropolitan Areas	1871	1901	1931	1961	1996	2001
Toronto	59,000	208,040	631,207	1,824,481	4,263,757	4,682,89
Montréal	115,000	267,730	818,577	2,109,509	3,326,510	3,426,350
Vancouver	---	26,183	246,593	790,165	1,831,665	1,986,965
Ottawa-Hull	24,141	59,928	126,876	429,750	1,010,598	1,063,663
Edmonton	---	4,176	79,197	337,568	862,597	937,664
Calgary	---	4,392	83,761	249,641	821,628	951,395
Winnipeg	241	42,340	218,785	265,429	667,209	671,274
Québec	59,699	68,840	130,594	357,568	671,889	682,757
Hamilton	26,850	52,634	55,547	95,189	624,360	662,401
St. Catharines - Niagara	7,864	9,946	24,753	84,472	372,406	337,009
London	18,000	37,981	71,148	181,283	398,616	432,451
Kitchener	2,743	9,747	30,793	154,864	382,940	414,284
Halifax	29,582	40,832	59,275	92,511	332,518	359,183
Victoria	3,270	20,919	39,082	154,152	304,287	311,902
Windsor	4,253	12,153	63,108	193,365	278,685	307,877
Oshawa	3,185	4,394	23,439	62,419	268,773	296,298
Saskatoon	---	113	43,291	95,526	219,056	225,927
Regina	---	2,249	53,209	112,141	193,652	192,800
St. John's	---	---	---	90,838	174,051	172,918
Chicoutimi-Jonquière	1,393	3,826	11,877	31,657	160,454	154,938
Sudbury	---	2,027	18,518	110,694	160,488	155,601
Sherbrooke	---	11,765	28,933	66,554	147,384	153,811
Trois-Rivières	7,570	9,981	35,450	53,477	139,956	137,507
Saint John (N.B.)	41,325	40,711	47,514	63,633	125,705	122, 678

In 2001, Abbotsford, BC (population 147,370), Kingston, Ontario (144,838), and Thunder Bay, Ontario (125,986) were added to the list since the last complete census in 1991.

But beyond definitions and the demographic function of cities known as "urban growth," one may ask, *"What is happening to Canadian urban society?"* What were the conditions, inherited from the past, which have been transformed in these last forty years that help us understand its present state? This is a fundamental question we need to explore, if we are to understand the cultural context in which the Church finds herself. But our concern points in a further direction with a second question, *"How will the church reflect and pursue relevant biblical urban mission in the years ahead?"*

To answer these two questions, an attentive practitioner can use an ethnographic analysis of the culture so as to understand how social structures and human behaviour interact and influence a city. An ethnographic method is an excellent tool for the Christian

practitioner who desires to study the following: the knowledge and practices of people; the manner they use their freedom to dominate, to transform, to organize, to arrange, and to master space for their personals pursuit so as to live, to protect themselves, to survive, to produce, and to reproduce. To do this one must master dominant tendencies so as to grasp where we have come from and where we are going as a society and what the mission of God in this culture will look like.

The description for cultural analysis that I use allows a practitioner to take seriously the fact that social activity is culturally and historically specific. Urban hermeneutics allows us to understand or decode the polarity between social structure and human agency, which is constantly at work in a metropolitan area. Social institutions—the basic building blocks of a city because of their far-reaching spatial and temporal existence—are used by human agents to create urban systems and metropolitan structures. Human actions are constrained by these structures but are also enabled by them. In attempting to understand a city, neither the subject (the human agent) nor the object (society and social institutions) has primacy. This distinction becomes critical as we examine the biblical categories of principalities and powers in God's project for human history.

By grasping this geography of urban functions, we are looking at issues (the social dynamics, problems, needs, aspirations, and world views) that are culturally and historically specific. Like the city itself, these issues reflect the prevailing values, ideology, and structure of the prevailing social formation. A useful analytical, social, and theological purpose is served by the empirical recognition that urban issues are manifest in geographical space. This implies that the resulting description will detail issues "in" the city as well as issues "of" the city. (For example, an issue *in* urban space would include the consequences of population density in a census district in Ville St-Laurent that has 11,536 people per square kilometre versus the Census Metropolitan Area of Montréal norm of 847. An issue *of* urban space includes attention to the socio-economic factors that go hand-in-hand with such population concentration.)

To pursue this ethnographic analysis, the urban ministry practitioner will need to bring:

- a high sensitivity to the local specifics and to micro details in the context.

- a concern for the larger worldview influences (understood as the macro issues).

- a synthesis beyond a simple homogenisation of the data.

- a true appreciation of the differences between cities, regions, and even neighbourhoods so that one can appreciate the specifics of the area in the light of mission of the Church in the situation.

Three Canadian Urban Realities at Stake

When we discuss the mission of God in a city, immediately we are struck by the necessity to address both macro and micro issues. In choosing to "address" the city, we need to remember some preliminary foundational issues that are often overlooked by God's people living in metropolitan areas.

First, it is obvious that we need to place each individual city in its own context yet understand its place in the larger urban system. Because of globalization, no one metropolitan area exists in isolation from others. When you ask me where I live, the answer not only depends on where I live but to whom I am speaking. I can tell someone from
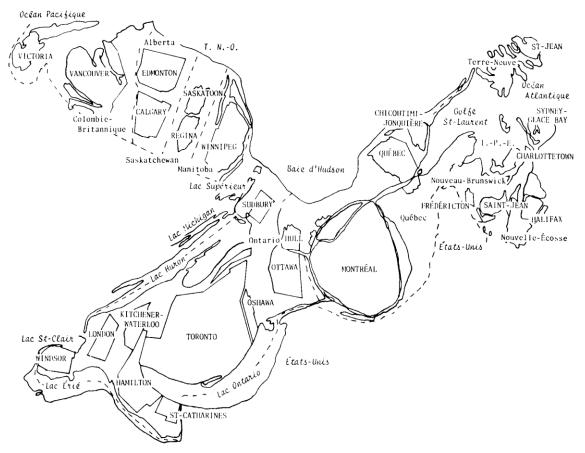
Chomedey that I live on 5th Street, a Québécois that I live in Chomedey, but to someone outside of Québec, I am from Montréal. Each "address" tells something about me: my living environment, the languages I use on a day-to-day basis, my lifestyle, and perhaps my social status.

To approach this subject from a perspective of what is happening to cities across Canada and the world, and then within one's own municipality, or to work in the reverse order is not all that important. What is important is to see the inter-relationships between the local, the national, and the global systems. It is also important to adjust these "addresses" for the audience in question.

Second, when the Church addresses the city, we must direct our attention to urban realities. And we need to understand our own assumptions and framework. We will always want to keep our focus on a biblical perspective on cities.

In this discussion of cities and specifically in the era of municipal fusions, there are three issues that must be considered. First, one needs to consider the principal dimensions of change that have affected Canada over the decades. This includes the vast increase in the size of urban areas, including four major components: population, employment, capital investment, and infrastructure. Second, we need to understand the emerging polarized social landscape that is touching every area of urban life. Finally, we must take note of the increasing poverty in our CMAs.

It is remarkable how the urban landscape has evolved throughout the history of the country. At Canadian Confederation in 1867, less than one in five citizens lived in towns and cities of 1,000 or more population. By 1924, Canada was considered an urban nation by Statistics Canada, as better than 50% of the population lived in an area of 1,000 people or more. In 1965, the country was truly metropolitan as 50% of the population lived in cities of 10,000 people or more. Now, there are 140 urban centres, occupying less than 3% of the land. In the three largest urban centres—Vancouver, Toronto, and Montréal—we find 35% of the population occupying 0.8% of the land. It is for this reason that I say, *"The urban system of Canada is Canada."* This isodemographic map of Canada illustrates this reality.

Three processes are at work. First, urbanization happens because of the natural growth as the number of births exceeds the number of deaths. Second, the migration of large numbers of people from rural areas to the city increases the population. It is estimated that better than 40% of urban growth is from this process alone. Finally, in the larger cities of the "developed world," mergers, or the incorporation of peripheral areas into one city metropolis, are causing cities to grow. This is certainly true of the Canadian urban landscape.

Why Do Provincial Governments Pursue Municipal Mergers?

Throughout the past five years, the Canadian urban context changed radically. New mega cities were created in Halifax, Toronto, Ottawa, Kingston, Montreal, Longueuil, Québec, Lévis, and Gatineau. Three obvious justifications are often given...I add a fourth.

1. Economies of scale: To save money, they expect major reduction in cost with no change in services.

2. Globalisation: We can't compete on the international scene. One huge agglomeration can compete. Montréal and Toronto lead the way in this argument.

3. Better management of services: The government proposes that police, fire, and housing services will be better coordinated in large agglomerations. It is claimed that this management of services will directly benefit the poor. The wealthier borough of Pointe-Claire will help struggling Point St-Charles. However, in Québec,

where language plays a role in every issue, some say it will cause the disappearance of anglophone communities and create unilingual communities.

4. Pure bureaucratic convenience: As Jane Jacobs, the well-known urbanologist, reminded me in an interview, "It is much easier for provincial government to deal with five mayors than some 100." But she added, "Nobody has ever proven that bigger is more economical."

This reality forces the Church to take metropolitan areas much more seriously. More theological emphasis on the city as a specific geographical place needs to be emphasized in our preaching and teaching. Bible studies on the mission of God in the city are needed if the Church is to equip the whole people of God to love the places in which we live. Church planting initiatives need to be more intentional in populations in our cities where the Gospel has been marginalized.

Second, we need to understand the emerging social landscape that is touching every area of urban life. We call this plurality, which in essence is the coexistence of different entities with relative harmony of civic peace. There are various dimensions of plurality: cultural plurality, religious plurality, and relativism.

That Christians in cities face diversity on multiple levels is a fact that few individuals would contest. During the past 40 years, people from more and more diverse ethnic origins, with different religious beliefs and lifestyles have come to live in our communities and share our public culture. The growth of this diversity will continue in the years ahead, especially in cities. Cultural plurality, religious plurality, and relativism (or ideological pluralism) mark our cities today.

Throughout much of history, most human beings have found themselves in a lifelong, uniform cultural context. Today, by contrast, we constantly encounter people of different cultures, religious beliefs, and various lifestyles. The suggestion now is that this plurality of beliefs is justified in intellectual, cultural, and religious life. To say that one group has an exclusive claim to the truth is at best viewed as, "*That's a unique perspective!*" and at worst as "arrogant" and "imperialistic."

It is important for Christians in Canadian cities to understand pluralism. To quote Annick Germain, professor of urbanization at Montréal's Institut National de Recherche Scientifique: Urbanization, "The true test of pluralism in Québec will be how we treat religious minority groups." The Church must be present and ask the hard questions. We must seek ways to be creative in neighbourhood outreach, be committed to civil social discussions, and to be a prophetic voice.

Finally, as we already noted, there is increasing poverty in our CMAs. Statistics Canada measures poverty by incorporating family size, the size of the community where one lives, and the average expenditure one needs to make on certain items in order to meet basic community standards of living. The result is called "Low income cut-offs" (LICOs). The Canadian Council on Social Development applied the criteria and documented the poverty rates in Canada, but also documented that the poverty in metropolitan areas outstrips the rest of the country.[2]

These figures need to be clarified. Poverty in our cities is creating two cultures, if not two solitudes, that have nothing to do with religion or language. There is one culture that is educated and increasingly rich and another that is uneducated, increasingly poor and

decidedly feminine. The feminization of poverty in our cities is a striking fact. The Church continues to be on the cutting edge of social mission in Canada. This is as important as ever.

Seven Startling Differences between Canadian and American Cities

The central tenet of my argument thus far is that cities evolve within the worldview of the societies within which they are located. In spatial and architectural forms they are manifestations of deeply rooted cultural processes which encompass economic and religious elements as well. For years urbanologists spoke about the North American city, combining Canadian and American cities in their analysis. Although most Protestant denominations in Canada have separate administrative structures, the missional approach is still amazingly "North American." However, if one applies the urban method we propose, it becomes obvious that Canadian cities are distinct. In our URBAN FORM, Canadian cities are more compact in size and therefore considerably denser in population. In TRANSPORTATION and TRAVEL, Canadian cities have four times fewer freeways, relying 2-1/2 times more per capita on public transportation. (Interestingly, Americans own and operate 50% more motor vehicles than Canadians.) URBAN POPULATIONS represent more ethnic diversity, higher incomes, and more "traditional family" units. Canadian middle-income families show more propensity to stay in the central city. In monetary terms of URBAN GROWTH and DECLINE, Canadian cities are more stable, perhaps because URBAN SAFETY is much more in evidence. Finally, URBAN GOVERNMENT is radically different between the two countries. However, in URBAN FISCAL POLICY, American cities depend on property taxes for only 27% of their total revenue in contrast to 52% for Canadian cities. U.S. cities have more access to local sales taxes and income taxes and receive greater state and federal transfers than Canadian cities.

Such fundamental differences mean that urban ministry practitioners need to seriously consider two issues as they pursue the mission of God in Canadian metropolitan areas. First, we must consider the **social context**. Many people do cultural studies and the sociology of *place*. On a different track, other practitioners try to get their heads around the philosophies that make up the personality of our cities, sometimes referred to as a *horizon*. I think it is important for urban ministry practitioners to put these two approaches together so that in examining the city as a place we are also learning to look very closely at the worldviews that are reflected in the urban context.

Worldviews are primarily lenses through which we look at what life is all about. Generally speaking, they are the series of presuppositions that groups of people hold, consciously and unconsciously, about the basic make-up of the community, relationship, practices, and objects of daily life, whether they are of great signification or of little importance. They are like the foundations of a house—vital but invisible. The make-up of a worldview is based on the interaction of one's ultimate beliefs and the global environment within which one lives. They deal with the perennial issues of life, like religion and spirituality, and contain answers to even simple questions, such as whether we eat from plates or how to launder our clothing.

Worldviews are communicated through the channel of culture. We should be careful not to confuse culture and worldviews, although they are in constant relationship with one another. Culture is foremost a network of meanings by which a particular social group is

able to recognize itself through a common history and a way of life. This network of meanings is rooted in ideas (including beliefs, values, attitudes, rules of behaviour), rituals and material objects, including symbols that become a source for identity, such as the language we speak, the food we eat, the clothes we wear, the way we organize space. This network is not a formal and hierarchical structure. It is defined in modern society by constant change, mobility, reflection, and ongoing new life experiences. This is opposed to traditional societies where culture was transmitted from one generation to another vertically within the community structures. (Post) modernity, still transmits some aspects of culture, like language and basic knowledge, vertically through the bias of school system, but once this is done, the horizontal transmission of culture through friendship, peers, and socio-professional status becomes more important.
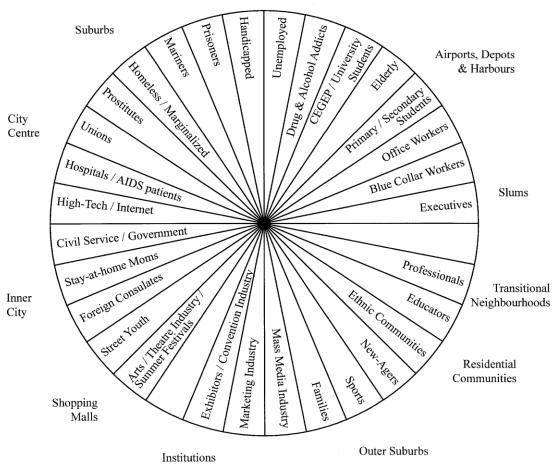
Worldviews may be studied in terms of four features: characteristic stories, fundamental symbols, habitual daily practice, and a set of answers to foundational questions. These presuppositions interact with each other in a variety of complex and interesting ways. By studying the intersection of these big themes, the practitioner can unearth the worldview of the context under study.

Communities often reveal their world views by the cultural network they produce and constantly reproduce in social interactions, objects, and symbols: from dollars to Metro tickets, from office towers to streetcars, from pottery to poetry, from places of worship to sacred texts, from emblems to funerary monuments, from stadiums to crosses. Symbols provide the hermeneutic grid to perceive how the world is and how we might live in it. These symbols provide a vision *of* reality and a vision *for* reality. Symbols describe the typical behaviour of a society and vice versa—the celebration of important events, the usual means of dealing with dissonance, and the rituals associated with birth, puberty, marriage, and death. And in many communities, their symbols and characteristic behaviour are also focussed in stories. Furthermore, the answers to fundamental questions, such as "Who are we?" "Where are we?" and "What are the problems we face and how will we solve them?" give us great insight into the worldviews of a community.

Religion is that which one holds to be of ultimate importance in a more or less explicit beliefs system, through oral or written traditions. Religion maintains an indistinguishable link with spirituality. It is at the heart of our human nature. Spirituality is the kind of life that is formed by the religious dimensions of a worldview. It is the expression of faith that is formed by reference to understanding (the rational component) and by experience (the spirit component) with the ultimate.

Max Stackhouse helps our understanding of this first theme of social context by raising several foundational questions: "How do we know a context when we see one?" "How big is a context?" "How long does it last?" "Who is in it and is out of it, and how do we know?" In reality, the complexity of the city means we constantly ask these questions. The following representation of urban contexts seeks to take into account most of the factors that determine context.[3]

Organizational and Population Segments
of an Urban World - Montréal

Suburbs

City Centre

Inner City

Shopping Malls

Institutions

Outer Suburbs

Residential Communities

Transitional Neighbourhoods

Slums

Airports, Depots & Harbours

Mariners
Prisoners
Handicapped
Unemployed
Drug & Alcohol Addicts
CEGEP / University Students
Elderly
Primary / Secondary Students
Office Workers
Blue Collar Workers
Executives
Homeless / Marginalized
Prostitutes
Unions
Hospitals / AIDS patients
High-Tech / Internet
Civil Service / Government
Stay-at-home Moms
Foreign Consulates
Street Youth
Arts / Theatre Industry / Summer Festivals
Exhibitors / Convention Industry
Marketing Industry
Mass Media Industry
Families
Sports
New-Agers
Ethnic Communities
Educators
Professionals

09/2001

The second theme that informs urban ministry is our **Christian traditions**, meaning our study of the Scriptures, Church history, and Christian theology. Now the hermeneutical process becomes a true exchange for practitioners between gospel and context. We come to the infallible message with an exegetical method to understand a biblical theology of place. We ask, *"What does God say through Scripture regarding this particular context?"* (this includes place, problem, value, or worldview). This initial dialogue sets us out on a long process, where the more we understand the context, the more fresh readings of the Bible will arise. Scripture illuminates life. But life also illuminates Scripture! This dialogue must also include the practitioners' worldview and that of the community in which they base their initiatives.

Hermeneutics conceived in this fashion represents a holistic enterprise in which the Holy Spirit guides us to a more complete understanding of Scripture and a more complete understanding of the culture. There is an ongoing, mutual engagement of the essential components of the process. As they interact, they are mutually adjusted. In this way, we

come to Scripture with the right questions and perspectives. This results in a more attentive ear to the implications of the exegetical process and an ensuing theology which is more biblical and pertinent to the culture. As we move from the cultural context through our own evolving worldview to the Bible and back to the context, we adopt an increasingly relevant local theology.

Six Proposals for New Initiatives

- Your congregation can become an urban ministry research/ideas centre. Your church can become known as the place to get the best information about your city.

- What will your congregation do to master information about your census metropolitan area? Develop a set of questions that would enable you to assess the effectiveness of your congregation in light of new realities.

- Jane Jacobs stated it well, "The church must be the conscience of the city." We need to find creative ways to ask the tough questions about issues in our own communities. The Church must find its voice in the public forum. What are the principle issues in your city?

- In all the new municipal legislation in Canada, there is no definition about how these new mega cities will deal with community organizations. In an era of downloading services, there may be a vital place for churches, but there is risk of municipalities controlling community development agencies. We must be ready to offer local social services without being owned by the municipality. We need to find new creative ways to promote neighbourhood strategies and holistic community development services. In what ways can the spiritual mission of the congregation be balanced with practical ministry with the poor, which is also spiritual ministry? What would this look like in the weekly schedule of the church?

- On the wheel in Table Three, what are the segments of the metropolitan area in which your congregation can launch new initiatives? What are segments in your CMA that would fit into the blanks? Ask yourselves the following questions. How do we find these segments in our CMA and enter these subcultures? What are the needs of people in these segments? How can we demonstrate the Good News? What will spiritual formation of followers of Jesus look like in these segments? How do we begin planting congregations in each segment? How can we prepare the next generation of urban ministry practitioners for effective mission in these segments?

- Discuss how the culture of your city and neighbourhoods has been affected by both in-migration and the emergence of post-modern culture. How might local congregations adapt their strategies as a result?

Rooted in Jewish writings and tradition is the principle of *shalom*. It represents harmony, complementarity, and establishment of relationships at the interpersonal, ethnic, and even global levels. Psalm 85:11 announces a surprising event: *"Justice and peace will embrace."* However, a good number of our contemporaries see no problem with peace without justice. People looking for this type of peace muzzle the victims of injustice because

they trouble the social order of the city. But the Bible shows that there cannot be peace without justice.

We also have a tendency to describe peace as the absence of conflict. But *shalom* is so much more. In its fullness it evokes harmony, prosperity, and welfare. Today, we pray for our cities, that God would use His people to extend this *shalom* throughout the new emerging Canadian urban system.

Bibliography

Bunting T. and Filion, P. 2000. *Canadian Cities in Transition. Second edition.* Toronto, Oxford University Press.

Clark, David. 1996. *Urban World \ Global City*. London: Routledge Press.

Ley, D. 1992. "Christian Faith and the Social Sciences in a Postmodern Age." In Alive to God, edited by J. I. Packer and Loren Wilkinson. Grand Rapids, Eerdmans.

Ley, D. and Martin, R. Bruce. 1993. "Gentrification as Secularization: The Status of Religious Belief in the Post-Industrial City." Social Compass 40 (2), 217-232.

Ley, D. and Hui, Edward and Zimmerman, J., 2000. "Settlement Services and Immigrant Churches." Unpublished paper.

Ortiz, L. and Smith, G. 1999."The Role of Spirituality in Empowerment Practice" ed. by Wes Shera and Lilian M. Wells, *Empowerment Practice in Social Work: Developing Richer Conceptual Foundations*.

Scobie, C.H.H., 2003. *The Ways of Our God: An Approach to Biblical Theology*. Grand Rapids, Eerdmans.

Sennett, R. 1974. *The Fall of Public Man*. New York: Vintage Press, 39.

Smith, G.

- 1989, "The Church in Quebec: How are we faring?", *Urban Mission*, January.
- 1990, "Reaching Canada's Cities for Christ", *Urban Mission*, September .
- 1995, "Urban Mission in the French North Atlantic", *Urban Mission*, Vol. 12. no 4, 5-21.
- 1996, "Doing Theology in the Canadian Urban Context - Some Methodological Considerations" in *Studies in Canadian Evangelical Renewal, Essays in honour of Ian S. Rennie,* eds. Kevin Quast and John Vissers, *Faith Today*: Toronto. 81-103
- 2002, "An Inquiry into Urban Practical Theological Education: A Model of Research into Reflection/Action Emerging in Francophone Cities." ed. Manuel Ortiz and Susan S. Baker, *The Urban Face of Mission - Ministering the Gospel in a Diverse and Changing World*,
- Sjoberg, G. 1960. *The Pre-industrial City, Past and Present.* Glencoe, IL: Free Press

Chapter Notes

1 Refer as well to the short bibliography for other works on the subject. For a more detailed analysis on method in pursuing urban ministry reflection, read Glenn Smith, "Doing Theology in the Canadian Urban Context: Some Preliminary Reflections", in Studies in Canadian Evangelical Renewal - Essays in Honour of Ian S. Rennie (Toronto: FT Publications, 1996), p.81-103. Also see note 24 on p.225 of Espoir pour la ville: Dieu dans la cité. (QC: Éditions de la Clairière, 1994)

2 Urban Poverty in Canada: A Statistical Profile. Canadian Council on Social Development, 2000. (See particularly pages 8-18). For a simple scientific description of Low income cut-offs see page three of the same document.

3 I am grateful to my dear friend, doctoral advisor, mentor, and colleague, Ray Bakke for the idea on this representation. He first presented it to me when I was completing my D. Min studies in 1990. We have played with it ever since in urban courses and consultations around the globe. It helps the urban practitioner to understand that a city is about functions and roles, not just geography. The present diagram represents Montréal as my colleagues at Christian Direction understand our CMA.